

the smallest during the year, but the offering was the largest. So while Fairview did come last on the list of all churches visited, it stands first with its offering of \$6 65.

Their Society is in excellent working condition, ready to help the church financially as also "to promote Christian education and spiritual growth" among her members, having their open devotional meetings twice a month. Our national treasurer is their president, and if Sister Augustine is as systematic and zealous in her efforts for the home society as she is in the general work we can well see one reason why the Fairview society is a prosperous one.

It is soul-cheering to meet with such societies, yet the work thruout has been most enjoyable. The months spent in the field have been full of varied experiences—long drives, sometimes over muddy roads but more often over the well-kept gravelled roads of which Indiana has a right to boast; facing all kinds of weather, yet up to within a few weeks of Christmas, the Indiana and Michigan weather was remarkably like our mild falls of eastern Maryland; no delays thru railroad accidents or sickness, but I carry with me the mental pictures of the interior of the waiting room in several of our most inviting depots. Disappointments were often forgotten, in unexpected meetings with friends; and what a host of new friends, whose words of cheer helped so much, warm hearts that know how one longs for human sympathy,—but I can not go on, I may only give to all a hearty "Thank you," with all that it means, and to Him belongs the real praise. With these pleasant memories uppermost, I am encouraged to visit the Illinois and Iowa societies which I may probably be able to do before next National Conference. The part of the work that can be given in figures, I report as follows:

No. of months in active work since National Conference,	3
No. of churches visited in Indiana,	44
No. of societies formerly organized in Ind.,	22
" " " newly " " "	14
No. of churches without an S. S. C. E.	8

Total No. of churches in Ind., 44
Two of the 8 churches without an S. S. C. E., Zanesville and Roanoke. We had no meeting on account of inclement weather. At two of the others, Pleasant View and Union Salem, the meeting set to effect the organization, was also prevented by stormy weather. Two of the remaining four have an Aid Society.

No. of churches visited in Michigan,	5
" " societies formerly organized,	3
" " " inactive,	1
" " churches without an S. S. C. E.,	1

Total No. of churches in Ind.,	5
Amount of Indiana collections,	\$83.31
" " Michigan " "	11.69

Total amount \$95.00

This compares favorably with the result of the work done in Pennsylvania and Ohio as

reported at the National Conference.

For comparison I give below a summary of that report.

No. of churches visited in Pa.,	19
" " societies newly organized in Pa., (Sergeantsville, New Jersey included)	8
No. of churches visited in Ohio,	27
" " societies formerly organized,	16
" " " newly " "	8
" " churches without an S. S. C. E.,	3

Whole No. of churches in Ohio, 27

You'll recall that there was but a few cents difference in the collections of Pennsylvania and Ohio, as also between the travelling expenses of the two States.

Amount of collections from Ohio and Pa. together, \$103.38

Amount of travelling expenses of both States, \$26.10

I am saving postage this week and bringing my letter to the Editor's office. I am at Ashland College, entering upon another siege of student-life, and I know I shall enjoy hard study until next summer. Dear, young people, you remember we had some animated talks together about school work, now what better way of beginning the year 1900 in the Master's cause, than to study with me, and prepare for real work in this life.

VIANNA DETWILER.

Ashland, Ohio, Jan. 1, 1900.

Our Young People

Living to God

O Lord of life and love and power,
How joyful life might be
If in Thy service every hour
We lived and moved with Thee!
If youth in all its bloom and might
By Thee were sanctified,
And manhood found its chief delight
In working at Thy side!

'Tis ne'er too late, while life shall last,
A new life to begin;
'Tis ne'er too late to leave the past,
And break with self and sin.
And we this day, both old and young,
Would earnestly aspire
For hearts to nobler purpose strung,
And purified desire.

Nor for ourselves alone we plead.
But for all faithful souls
Who serve Thy cause by word or deed,
Whose names Thy book enrolls.
O speed Thy work, victorious King!
And give Thy workers might,
That thru the world Thy truth may ring,
And all men see Thy light!

—Mrs. E. S. Armitage.

IN THE FAR COUNTRY Luke 15: 11-24

Topic. Jan. 14.

This will be a good topic to consider during revival meetings. We love to think of the blessings of the Christian life, and it is better to think of the good side rather than the bad side of life, but it will do us good to think of some of the things which go with life "in the far country." The prodigal son thought life there must be vastly better than at home until he had tried it. Luckily for him he was able to come back. Many a prodigal has gone thru the gay time and then when the sad harvest has come, has been unable to escape it. Many a drunkard testifies that

he would like to escape from his bondage but he cannot. The claims of physical habit hold one fast to the lot chosen.

Had not the confidence in his father's forgiving love moved the prodigal he scarcely would have left his hard bondage, and did not God's love constrain us and his power help us we could not come to him. But thanks be to his great grace, he stands by every sinner who even looks toward home and helps him back to the welcome there.

The time in the far country may be irretrievably lost but the soul may be saved. Shall we be used in any way to bring some wanderer home?

Ways of getting into "the far country."

Born in sin, Ps. 51: 5.

Drifting, 2 John 8.

Bad company, 1 Cor. 15: 33 R. V.

Willfulness, Heb. 10: 26.

Name other ways. Call for testimonies of personal experiences in getting away from right.

What is found in the far country.

Riotous living, Luke 15: 13.

Want, Lk. 15: 14.

Bondage, Lk. 15: 15.

Extremity, Lk. 15: 16.

Desertion by deceitful friends, Lk. 15: 16.

What else is found there? How about head-aches and heart-aches? How about disgrace and remorse? How about stings of conscience and loss of homes and love? What are some forms of riotous living indulged in today? What are some forms of want resulting from sin? What kinds of bondage are there in sin?

Why return.

To repent of sin, Lk. 15: 18.

Because of the loving father, Lk. 15: 20.

Because of blessings at home, Luke 15: 22-24.

Why should we repent of sin?

How do we know God loves us?

What blessings are there in serving God?

What does it mean "he came to himself" Lk. 15: 17.

May all prodigals return? How do we know? What became of the time and money the prodigal wasted in the far country?

Are there prodigals who do not know that they are prodigals? How about the elder brothers? Lk. 15: 25-28.

Where was the mother of the prodigal? Perhaps she had died of a broken heart?

Why not all play prodigal awhile and then return and enjoy the welcome home? C. F. YODER.

Moved by a Song.

The Welcome.

In one of the hospitals of Edinburg lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities and made profanity and scorn his second nature. To hear him speak one would have thought he had no piously nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length. No; I know how to die without the help of religion." And